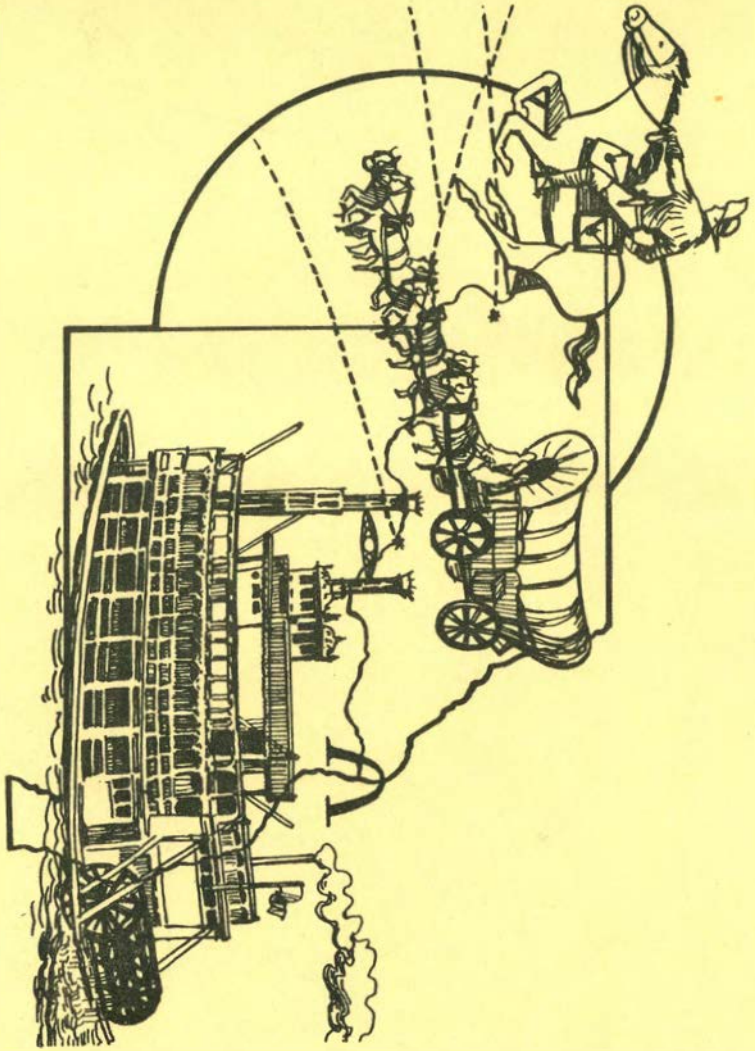

Toward the Setting Sun....

Keytesville, 1984

TOWARD THE SETTING SUN

The Historical Journal

of

The United Methodist Church

The Missouri Area

Volume III, No. 1 September, 1984

From the Editor

This issue marks the beginning of the third year for Toward the Setting Sun. When we began in hope two years ago to establish an historical journal for United Methodists in Missouri, we had no idea what the response might be from anyone beyond the members of the committee. We now know the response is good---United Methodists in Missouri want to know more about their heritage!

All year, as a denomination, we have been celebrating our 200th anniversary. In Missouri, we can claim nearly that many years, since John Clark is reputed to have preached the first Protestant sermon in Missouri near present-day Herculaneum somewhere around 1798. Certainly our roots are deep enough that many early circuit riders in Missouri had been ordained by Francis Asbury. Many local churches have had centennials and anniversaries beyon their centennial in recent years. We would like to include histories of those churches in this journal, so please feel free to send them to us.

Another anniversary has come this year---the organization of the Methodist Church in a Uniting Conference at Kansas City happened 45 years ago. Five years from now, we will celebrate that with 'cymbal and brass', but five years is too long to keep from you the excellent paper on Missourians in the Uniting Conference. Nancy Hud

zinski, a probationary member of the Missouri East Conference researched and wrote this papter as part of the requirements for the United Methodist History course at Eden Seminary.

Our other major article also comes from a paper prepared for that course. Christiane Maurer-Batjer, also a probationary member of the Missouri East Conference, has done some very careful work with original sources to bring to us the early days of the United Brethren in Christ, particularly in north Missouri. We are grateful to both of these students for their fine work.

Our cover art is a visual attempt to bring together several strands of Missouri United Methodism. The Arch, of course, reminds us of the role of Missouri as "The Mother of the West", and the starting point for most of the major trade and emigrant routes to the west. The Oregon Trail, the California and Santa Fe trails, the Pony Express, the Overland Trail, and the great trail to the mountains of Colorado and their gold, all began in Missouri. The steamboat, the covered wagon, with a family on the seat, and the Pony Express rider, all capture some of the excitement of a nation on the move westward 'toward the setting sun', which is seen just past the western boundary of the state.

The circuit riders and missionaries moved with, or ahead of, the westward migration. We have been a part of that emigration and the changing of the wilderness to a settled land. "Toward the setting sun" is also a part of the description of the boundaries of the original Missouri Conference. In that description, the westward boundary is "the farthest cabin toward the setting sun".

As we move into our third century, there are no more physical frontiers to conquer. But there are great frontiers of the human spirit, of the exploration of outer space, of the world of medicine, of the environment, and the socio-politico-economic world in which we live. Great moral issues still confront us. Vast numbers of people are still hungry for the Word of Jesus Christ. We have a great heritage! We have been proclaiming grace and freedom for 200 years! And we've only just begun!

John O. Gooch

Editor

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THE UNITED BRETHREN IN CHRIST

North Missouri Conference
Fifty Years of Service

Christiane Maurer-Batjer

United Methodists living at the end of the 20th century may have only a vague idea about the Evangelical United Brethren Church that merged with Methodism in 1968. Even more overshadowed by the passage of time is the life of the United Brethren in Christ that merged with the Evangelical Church in 1946 to form the Evangelical United Brethren Church.

The United Brethren in Christ, the spiritual heirs of William Otterbein and Martin Boehm, began with an informal organization of German-speaking preachers in 1800. The formal establishment of the church came with the first General Conference in 1815. By the middle of the century, when missions were begun in Missouri, the church was, at least, bilingual, if not primarily English-speaking. All of the Conference Minutes for Missouri were written in English. This paper outlines some of the major events and issues in the life of the United Brethren in Missouri, during the last half of the nineteenth century. It covers only the work of the North Missouri Conference, leaving for another time the work of the South Missouri Conference

established in 1881.

The first United Brethren class was organized in Clark County, in the north-eastern corner of Missouri, in 1851, by a class meeting in Union County, Iowa. Ira B. Ryan, of the Iowa Conference, was the preacher(1) However all sources agree that the first preaching and the first regular mission work were done in Southwest Missouri.

Several United Brethren families had moved to Missouri and settled in Jasper County. "The home of John Harris, in Jasper County, was a center for the work"(2). With the westward movement of the frontier, Missouri came into focus as one of the mission fields. Already in 1851, Bishop J.J. Glossbrenner had received the sum of $126 to use for mission in Missouri(3). In either 1852(4) or in 1853(5), Henry Kumler Jr. was appointed to the Missouri Mission. According to Thompson, Kumler started out for Missouri after a rather serious leg injury, on September 18th, 1852. Kumler met many difficulties in his effort to establish churches and found it necessary to travel East for more support. Reports about the number of his trips and his accomplishments vary. Drury mentions a "little house of worship" that was built with Kumler's help. (6)

In 1853 Josiah Terrell was sent as missionary to Missouri by the newly formed "Home, Frontier, and Foreign

Missionary Society of the United Brethren in Christ". The General Conference of 1853 constituted eight new Conferences, among them the Missouri Conference, which had at that time 3 preachers and 20 members (7).

On November 3, 1854, the Missouri Annual Conference was organized at Short Creek schoolhouse, Jasper County, with either J.C. Bright presiding in the absence of Bishop Edwards(8), or with Bishop Edwards himself in the chair (9). Annual Conferences were held from 1854 until 1858. The Mission in Missouri was supported by the Mission Society with $1750.00 in the years 1853-57 and with $1350 in the following quadrennium.

Whatever the heroic missionary efforts of Kumler and Terrell might have been, no lasting success was bestowed upon them. The United Brethren missions were located in the famous 'Border' and so in the midst of the heavy struggle about slavery. "...during the years of intense excitement..., our infant societies made little or no progress," Lawrence stated in 1861. (10) During the war, the situation worsened. "The county was raided by Quantrell, Anderson, Richie, and unidentified bands, who burned many of the homes and took everything of value from the few remaining residents". (11) In the midst of this destruction the United Brethren Mission ended. Details seem not to be recorded. The silence of the Inventory of the Jasper

County Archives about the beginnings of the United Brethren suggest that the Brethren had no lasting influence in Jasper County.

In Northern Missouri

In 1858 Daniel Shuck was sent to central Missouri to establish the St. Aubert Mission. The Des Moines Conference started missions in the northern part of Missouri as well. On October 18, 1859 (12) the ministers who worked in the northern area met in Atlanta, Macon County, Missouri. Presiding Bishop D. Edwards organized the conference, which was regarded as a re-organization of the Mission in Missouri, now moved to this point farther north and called the Missouri Conference. At the time of its organization, the churches had 348 members. The following appointments were made: Eagleville-P. Shanklin; Putnam- J. Osborn and J. Mayfield; Chariton-G.H. Busby; St. Francisville- J.H. McVay; Newport- T. Perkins; Atlanta- W.H. Burns; Bible Grove- J.T. Timmons; St. Aubert Mission- S. Coblentz; Nodaway and Marrowbone Missions- M. Michael, who was also elected presiding elder.

Without the conflict over slavery experienced farther south, the missions here experienced healthy growth. The Minutes of 1860 report a membership of 688 and the existence of 46 classes. In 1861, the number of classes was 58, 1001 members were reported, and 80 preaching places

were established. The numbers reflect an encouraging development. The growth of the United Brethren Church in northern Missouri kept up during the following decade: 1866 - 1,936 members; 1867 - 2,382 members; 1868 - 2,625 members. In 1870, the United Brethren had reached 3,063 members, 193 preaching places, and 145 classes. With this accomplishment the church reached the plateau on which it would march into the next century.

Slavery

The United Brethren existed, for the most part, in the northern states and therefore did not find themselves torn apart in the struggle over slavery as much as did other denominations. The Church had repudiated slavery early in the Gneral Conference of 1821: "Resolved, that in no sense of the word shall slavery in whatsoever form it may exist, be tolerated in our church..."(1)

Since we have no records of the Annual Conferences in southern Missouri, our knowledge about their attitude toward slavery is very limited. However, the stance of the United Brethren in southern Missouri is clearly witnessed in H. Kumler, Jr.'s conversation with the slave-owner Mr. T., as recorded by Thompson. "...Mr. T. abruptly asked, 'are you an abolitionist?' Mr. Kumler, 'That depends upon the meaning you attach to the word. In the North in many

places I would not be considered an abolitionist. But I am an anti-slavery man to the core'. The last remark stirred Mr. T.'s warm blood, and he quickly responded, 'Damn you! What business, then, have you here?'" (2) As already mentioned, the Civil War had a devastating effect on the United Brethren mission in southern Missouri.

On March 4, 1865, near the end of the Civil War, the 7th Missouri Annual Conference (representing northern Missouri) adopted "Conference Resolutions on the State of the Country": "...While we deplore the ignorance and wickedness of the so-called Southern Confederacy, we feel it our duty to pray that the Lord would bless the Confederacy with a speedy downfall....we will sustain the President and his efforts to crush the rebellion..." (3) These resolutions show that the Missouri United Brethren, in accordance with the General Conference, were firmly on the side of the Union in their anti-slavery and anti-Confederacy attitude and also in their strong support of the President.

Avalon College

The United Brethren in Missouri furthered higher education. In 1869 the time had come to found an institution of higher learning in Missouri. "Since our efforts at cooperation with 'Lane University' have proven a failure, and our necessities begin to call loudly for some facili-

ties for the education of our youth, it is recommended that we take immediate action preliminary to the establish ment of an academy within the bounds of the conference". (1) It would be the only college to be founded by the United Brethren in Missouri.

Avalon College was intended to be an institution in which higher education could be attained under Christian influence by men as well as by women. The college was con trolled by a board of trustees elected by the Missouri An- nual Conference. In 1890 the college moved to Trenton, Missouri.

In the last years of the 19th century, the institu- tion must have had rather nice and progressive facilities, especially in consideration of its rural location. The college catalogues of those years continually praise the sturdy brick building which was lighted with electricity and heated by steam. Degrees in Art, Philosophy, Litera- ture, Science, and Paedagogy were offered at Avalon Col- lege. In 1898/99 the Trenton Conservatory of Music was united with the college. This union broadened the possi- bilities of education at Avalon.

The Brethren in Missouri were aware of the importance of the college and continually called for wholehearted sup port of the institution at the Annual Conferences. The An nual Conference of 1886 even went so far as to make the

lasting success of the United Brethren dependent upon the success of Avalon: "Avalon College is necessary to the suc cess of oour work in Missouri". (2)

Nevertheless, with the change of the century, Avalon College ended its existence as an institution of the United Brethren. It became an institution of the American Oxford Movement and changed its name to Ruskin College. Avalon College in Missouri shared the destiny of most United Brethren institutions of higher education in America. "Between the years 1850 and 1890 a total of twenty-six colleges and academies or 'seminaries' were founded, but all in due time were discontinued or were united with other institutions." (3) The financial burden of supporting the college, coupled with competition from other colleges in the area of academic attractiveness, was evidently too heavy for the few thousand members of the United Brethren Church in Missouri.

Christian Life

The early years of the United Brethren were character ized by acceptance of the use of alcohol due to the denomination's German heritage. But the Brethren soon changed and first spoke against the production and sale, and later against the drinking of liquor.

The United Brethren in Missouri were no exception.

The Minutes of the Annual Conference of 1870 mention alcohol for the first time under the heading of 'Moral Reform': "The report pledges the influence of our ministry to retard, prevent, and, if possible, to suppress entirely the sale of ardent spirits as a beverage, and to this end denies patronage in the purchase of goods, drugs, or medicimes, to any who sell or give away intoxicating liquors as a beverage". (1)

During the following years the minutes contain similar statements, all aiming at the development of a social conscience on alcohol and the decision for temperance by individuals. Intemperance was regarded as harmful to the achievement of success in the world and to the spreading of Christianity. Preaching sermons about temperance at each charge was strongly recommended to each pastor. (2)

In 1879 the United Brethren in Missouri went a step further by pledging their support to every "proper movement" (3) with the goal of prohibition of the production and sale of liquor. The United Brethren in Missouri subsequently supported wholeheartedly the work of the Women's Christian Temperance Union, regarding it "as a great power in the hands of God". (4)

Finally, in 1892 the United Brethren in Missouri worked for "national constitutional prohibition". (5) With its objective so clearly defined, the Missouri Breth-

ren were a loud voice in the choir of Protestant Americans who united in the fight against intemperance as the major social problem. The Minutes of the last three decades of the nineteenth century (6) show clearly that temperance, followed by tobacco and Sunday observance, took the first and major place among the moral concerns of the United Brethren in Missour, and that little energy and space was left for dealing with other emerging social problems.

The proper observance of the Sabbath was another major moral concern of the United Brethren in Missouri. Almost every year, the Annual Conference Minutes contain a paragraph concerning the increase of Sabbath desecration. The following statement serves as a good example: "we regard the observance of the Sabbath essential to the welfare of human society, and therefore protest against railroad companies, corporations, or individuals habitually transacting business upon this day, and we believe it sinful to make it a day of visiting and loitering". (7)

The United Brethren Church struggled for a long time with the question of simultaneous membership in both church and secret society. The General Conferenceof 1825 decided: "Resolved tat in no way or manner nor in any sense of the word, shall Freemasonry be approved or tolerated in our church; and that should any members of our

church...continue to attend their lodges...or if any member join the Freemasons, such member...excludes himself from membership in our church". (8) A corresponding rule was added to the Constitution in 1841. At the General Conference of 1861, it was already obvious that the rule was softened and needed enforcement. It was decided that violators should "be dealt with as in other cases of immorality".(9) Only three persons voted against this decision, one of whom was M. Michael from the Missouri Conference. (10)

Beginning with 1869, petitions were brought to the General Conferences requesting modification of the anti-secrecy rule. In the Minutes of the Annual Conference of 1872, the United Brethren of Missouri opposed this tendency and instructed their delegates to the General Conference to fight against a change to a more liberal rule on membership in secret societies. Three years later, the Missouri United Brethren marked secretism with one of the strongest words Christian people can use to describe an evil: "we believe secretism to be one form of antichrist". (11) The opposition to secret societies was founded upon the societies' pretense of a theological and ethical base, whereas in reality the societies did not only exclude "Christ and the Spirit", (12) but also rejected all of those "without visible means of support". (13) The con-

cealment of the societies' pretended goals were particularly unacceptable to the United Brethren.

The General Conference of 1877 represented the climax in the success of the 'radicals' who supported strict enforcement of the antisecrecy rule. The arguments of the following years show a slow swing of the pendulum to the side of the 'liberals' or so-called 'modificationists' who looked for an alteration of the rules. The United Brethren in Missouri continued with a strict anti-secrecy attitude. In 1880, they sent a request to the General Conference "to make inquiry at an early day of t(he) session, as to whether any of its memb(ers) belong to secret societies..." (14) The General Conference, which convened in 1881, seemingly did take no action or not sufficient action in the opinion of the Missourians. The Missouri Annual Conference regarded this "as an intend(ed) insult..." (15)

In 1885, the General Conference appointed a church commission on the Confession of Faith and Constitution. Among other tasks, the commission was called to formulate a new rule on secret societies. Article III, Section 1, of the new constitution said: "We declare that all secret combinations which infringe upon the right of those outside their organization, and whose principles and practices are injurious to the Christian character of

their members, are contrary to the Word of God, and that Christians ought to have no connection with them". (16) With this statement, the absolute stance of the former anti-secrecy rule was relinguished. Membership in a secret society was no longer automatically followed by exclusion from the church. The statement maintained a warning against membership in secret societies. Finally, the United Brethren in Missouri followed the path of the liberals. In 1888, when all church members were required to vote on the issue, the Missouri Annual Conference counted 595 votes in favor and 83 votes against the newly formulated secrecy clause.

Structural Changes

At the beginning of the United Brethren Church, membership in the Annual and General Conferences was restricted to ministers. In 1877, the General Conference opened up the possibility of lay delegates to the Annual Conferences. Each Annual Conference was allowed to receive lay representatives if two-thirds of the Annual Conference would vote in favor of it. The Missouri Annual Conference took immediate action and provided for lay delegates: "In pursuance of the provision in Discipline, pages 37 and 38, we, the members of the Missouri Annual Conference in regular session assembled, do adopt lay

representation in this body..."(1) Only men were accepted as lay delegates at that time.

The constitution forbade lay membership in the General Conference. After the adoption of the new constitution in 1889, the General Conference seated laymen as well as clergy.

As already mentioned, the General Conference of 1885 appointed a Church Commission with the task of improving the formulation of the Confession of Faith and the Constitution. In 1888 the church members were voting for the improved Confession of Faith, the new Constitution, and separately on two parts of the constitution; one concerning lay delegates for General Conference, the other relating to secret societies. The Missouri Conference counted 600 votes for the amended Confession of Faith and Constitution. The same year, delegates for the General Conference were elected, among them A.W. Geeslin, regarded as 'radical' because he spoke against the suggested changes.

The General Conference of 1189 adopted the formulations of the Church Commission by a vote of 110 to 20 (2). After the adoption, Bishop M. Wright, together with several other delegates, including A. W. Ceeslin from the Missouri Conference, left the General Conference. (3) This group convened, claiming to be the General Conference of the true Church of the United Brethren in Christ.

Later, they were legally forbidden to call themselves by that name, whereupon they referred to themselves as The United Brethren Church (Old Constitution). This was the first division experienced in the United Brethren in Christ.

The Minutes of the Annual Conference dealt rather nonchalantly with the fact of division: "A.W. Geeslin, D.A. Beauchamp, A.D. Thomas, and J. Wagoner having irregularly withdrawn from the Church, their names were struck from the roll". (4) A few years later the Annual Conference estimated the effect of the division as minimal, since at the same time good growth had taken place. (5)

Church Growth and Stagnation

From the very beginning the United Brethren in Missouri were zealous for mission and evangelism. Each year the minutes contain statements at some length concerning the enormous need for mission. The following sentence presents a short example: "Resolved that each preacher in charge be required to preach a missionary sermon at a suitable time at each appointment and take up a collection for missionary purposes". (1)

The United Brethren in Missouri engaged in active evangelism and thus were able to grow remarkably during the 1860s. Church growth was encouraged by the enormous increase of population in Missouri during that time.

Between 1850 and 1870 the population of the state almost tripled.

The membership statistics of the following decade show stagnation. The Missouri Brethren stay between 2000 and 4000, even though another million people were added to the population of Missouri between 1870 and 1890.

The lists of appointments of the United Brethren in Missouri show clearly that the Brethren stayed, seemingly rather contentedly and stubbornly, a denomination based on the small communities of rural Missouri. It appears that the implications of the population shift to the bigger towns and cities were not sufficiently recognized. The presiding elder, S.T. Wallace, had somewhat the character of a lonely voice crying in the wilderness when he urged the United Brethren to extend their mission to larger towns and cities: "Quite a number of larger towns are asking: 'Why don't you as a church come among us?' Dear brethren, the doors are open. Will we enter, or will we withhold our means from that God who has given salvation and all earthly goods that we possess?" (2) The United Brethren of Missouri are an example of a rural-bound small church that did not move with the people from the country to the city and thus limited its growth and experienced difficulties in keeping up church institutions and in facing the new social problems emerging at the end of the

19th century. An analysis of the United Brethren in Missouri in the 20th century could discover if the denomination ever was able to make up for this loss.

Notes

1. W.M. Weekley and H.H. Fout, Our Heroes or United Brethren Home Missionaries, Dayton, Ohio: United Brethren Home Missionary Society, 1908. p. 213
2. A.W. Drury, History of the Church of the United Brethren in Christ, Dayton, Ohio: The Otterbein Press, 1924, p. 755
3. Ibid, p. 755
4. Ibid, p. 755 and H.A. Thompson, Our Bishops Dayton, Ohio, U.B. Publishing House, 1904, p. 253
5. J. Lawrence, The History of the Church of the United Brethren in Christ, Vol. II. Dayton, Ohio: United Brethren Printing Establishment, 1861, pp. 404-405
6. Drury, p. 755
7. Ibid., p. 440
8. Ibid., p. 756
9. Lawrence, p. 405
10. Ibid.,

11. Inventory of the County Archives, Jasper County, Mo. No. 73, St. Louis, Mo., 1940, p. 19

12. Based on the Minutes of the Annual COnference, contrary to Lawrence, p. 405: "..and in 1858 the ministry of that conference, who had been laboring in Missouri, assembled in Annual Conference at Atlanta, in Macon Co.".

Slavery

1. J.B. Behney and P.H. Eller, The History of the Evangelical United Brethren Church. Nashville: Abingdon, 1979, p. 124

2. Thompson, p. 254

3. Missouri Annual Conference Minutes, 1865, microfilm in Missouri Methodistica, Fayette, Mo. pp. 27-28

Avalon College

1. Mo. Annual Conference Minutes, 1869, p. 61

2. Ibid., 1886

3. Behney, p. 177

Christian Life

1. Mo. Annual Conference Minutes, 1870, p. 67

2. Minutes, 1872, p. 82

3. Minutes, 1879

4. Minutes, 1886

5. Minutes, 1892

6. The fight against intemperance is continued in the 20th century by the United Brethren of Missouri.

7. Minutes, 1879

8. Lawrence, p. 191

9. Ibid., p. 147

10. Drury, p. 450

11. Minutes, 1874

12. Minutes, 1871, p. 77

13. Minutes, 1871, p. 77

14. Minutes, 1881

15. Minutes, 1881

16. Drury, p. 501

Structural Changes

1. Minutes, 1877

2. Drury, p. 497

3. Drury, p. 503

4. Minutes, 1889

5. Minutes, 1895

Church Growth and Stagnation

1. Minutes, 1863, p. 17

2. Minutes, 1891.

LOUTRE ISLAND METHODIST EPISCOPAL CHURCH

The hill upon which the Loutre Island Church was built is located in Bridgeport Township in the southwestern part of Warren County, about two miles north of the Missouri River and overlooks the vast fertile acres of Loutre Island.

Loutre Island was first heard of in the 17th century when some French trappers came up the Missouri River and discovered the island and named it L'Outre, a French word for 'otter'.

This hill and the surrounding territory were once a part of the hunting grounds of the Missouri Indians, and abounded in elk, deer, bear, and other wild game about which the narrators of Indian history say many savage Iudian wars were fought.

The rugged pioeers had little time for procuring more than the necessities of life, but in 1815-16 they provided a school for the children in the blockhouse, Fort Clemison, for from 2 to 4 months in the late summer and early fall. Comfort was unthought of. Children sat on split logs for seats while learning to read and spell. The New Testament was used as the textbook.

Thinking of their spiritual defense, the settlers would meet in their cabin in groups for worship by Scrip-

ture reading and prayer. Singing schools and camp meetings were held and out of these gatherings came the organization of a church. Records indicate that, as early as 1836, there was an organized class, known as the Loutre Island M.E. Church with Andrew Monroe, who lived

in Danville, as the Presiding Elder.

It has been said that in the cornerstone of this building were placed a document agreement and the names of the seven stewards, a Bible, and a ten-dollar gold piece. The brick for the building was processed on the church grounds by slaves of Mr. Talbot. With the help of slaves and a Mr. Austin, the contractor, the bricks were laid for the walls of the church. Rev. William Patton preached the first sermon in the new church.

In November, 1844, the Sunday School was closed because of the sickly season. After this, records were not available until 1873.

In 1874, several members were suspended because of disorderly conduct.

By 1898 time and the community had changed. Many had died and had been laid to rest in the cemetery nearby. Floods had terrorized the people and many had moved to higher ground. The few remaining members were unable to give the support needed, and the church closed.

In 1906 a few people decided to clean up the property which had become unsightly. A Cemetery Association was formed, and meetings were held once a year.

In 1911 the Loutre Island Cemetery Association bought the property from the Methodist Episcopal Conference. Since then the church and the cemetery are kept in excellent condition. A service and a business meeting are held once a year. Also there may be services for a funeral or other special purposes.

Information for this history comes from Mrs. Maggie V. Lavender and the Warren County Historical Society.

MISSOURI METHODISTS AND THE UNITING CONFERENCE

Kansas City, Mo: April 26-May 10, 1939

Nancy R. Hudzinski

Dr. Frank C. Tucker, in his seminal work on Missouri Methodism, says:

> Nowhere else in American Methodism was the purpose of reuniting more alive than in Missouri. For, more than any other section, Missouri had suffered all the penalties a divided church can impose. And, probably, Missouri Methodists contributed more, proportionately, to the final happy outcome than any other section of the now united Church. (1)

The Uniting Conference opened on April 26, 1939, in the Municipal Auditorium of Kansas City, Missouri, with 900 delegates, 60 bishops, and a host of observers in attendance. (2) Two of the bishops and at least 31 of the dele gates were from Missouri. The conference was organized into eight standing committees with an average membership of 125 delegates each. (3)

Most of the work in preparation for the Conference was done behind the scenes by a special committee of 200 plus members set up by the Joint Commission on Methodist Union. That special committee wa subdivided into eight committees. The Discipline was divided into eight sec tions so that each committee wrote one section,

harmonizing the three Disciplines into a Prospectus for the Uniting Conference. (4) The Prospectus was finalized in January, 1939 and printed and distributed to the delegates by March 15, 1939. (5)

In effect the eight standing committees of the Uniting Conference corresponded to those of the special committees which produced the Prospectus. They were further subdivided and each subsection went through the Prospectus with a fine tooth comb. The final report of the Joint Commission, presented on the opening day of the Uniting Conference, indicated that the Prospectus was subject to change, substitution and amendment.(6) However, the work of the Joint Commission had been so thorough that only minor changes were made. As Bishop John M. Moore of Missouri said,

> The Uniting Conference was a marvel of efficiency, dispatch, and conscientious labor, completing its work in just 15 days, thanks to the prior work of the Joint Commission. (7)

The Constitution of The Methodist Church was adopted prior to the Uniting Conference. It was the Plan of Union which was ratified by the General and Annual Conferences of the three uniting churches.(8) The task of the conference then was two-fold: 1) to provide a governmental structure for the united church and 2) to pass enabling legislation to effect the adopted Plan of Union. (9) Since much of this work was done in the committees and subcommittees,

it is difficult to assess the role of the Missouri delegates there. However, research does reveal in varying degrees their participation.

Only five men served on all the various commissions on unification from 1916--1939. One of them was Missouri's John M. Moore, who began work as a travelling elder, was elected a bishop of the Methodist Episcopal Church, South, by the General Conference of 1918, and became a bishop of The Methodist Church upon union in 1939.

As Chairman of the Commission on Interdenominational Relations and Church Union of the Methodist Episcopal Church South, and one of the three Co-Chairmen of the Joint Commission on Methodist Union, Bishop Moore was a presiding officer of the Uniting Conference in its business sessions and also a worship leader, tasks which rotated among the bishops. As one of the three co-chairmen, he made an opening day address. He also delivered the Episcopal Address on behalf of all the bishops of the uniting churches. And as President of the Council of Bishops of the Methodist Episcopal Church, South, he presented the Statement of the Southern Bishops. In addition, he participated in the consecration of the two newly elected bishops of the Methodist Protestant Church on Sunday, April 30, 1939.

The Declaration of Union was actually drafted by Dr. T. D. Ellis, another member of the commission, in the autumn

of 1938. But it was Bishop Moore who finalized it.(10) It was he who read it to the assembly of 12,000 during the final worship service of the conference on the night of May 10, 1939. He took the vote. And he declared the exis tence of The Methodist Church. The union was created by the General and Annual Conferences in their ratification of the Plan of Union, but it was The Declaration of Union in that last hour of the Uniting Conference that brought The Methodist Church into existence.

The other bishop from Missouri, also from the Methodist Episcopal Church, South, was Ivan Lee Holt, who, like Bishop Moore, had been working for union for many years. While he was pastor of St. John's Church in St. Louis, he was elected a member of the Committee of Research and Investigation by the General Conference of 1926 (11). He was elected Bishop by the General Conference of 1938 and appointed to the Commission on Interdenominational Rela- tions and Church Union, which automatically made him a mem ber of the Joint Commission on Methodist Union(12). As such, he was involved in planning the Uniting Conference and shared in the tasks of presiding over its sessions and leading worship.

Bishop Holt chaired two committees. One of them was the Committee on Programs, Public Meetings, and Addresses which arranged the special programs and guest speakers for

the daily sessions of the conference. As Chairman of the Committee on Ritual and Orders of Worship, he worked with Dr. Oscar T. Olson to prepare liturgy for the many worship services, worked with Bishop Ernest L. Waldorf to select morning worship leaders and speakers for each day, and prepared the Litany of Consecration for the final worship service of the conference on May 19, 1939 (13). In addition, he was a member of the Committee on Missions.

The largest contingent of delegates came from the Methodist Episcopal Church, South, which had three annual conferences in the state of Missouri. It had 21 delegates at the conference.

The delegation from the Missouri Annual Conference of the Methodist Episcopal Church, South, consisted of nine members. One of them, W. M. Alexander, a clergyman, as a member of the Commission on Interdenomination Relations and Church Union of the southern church and, therefore, a member of the Joint Commission of Methodist Union, was automatically sent to the Uniting Conference by his Annual Conference. At that time, he was serving the Missouri Conference as Secretary of the Board of Education for Institutions of Higher Learning (15). At the Uniting Conference he seerved on two committees. He worked as a member of the Committee on Education and its Subcommittee on Educational Institutions other than for ministerial training,

appropriations and administration of funds, loans, vested and otherwise. He also served as secretary of the Committee on Enabling Acts and Legal Forms.

Elected clergy delegates from the Missouri Annual Conference of the Methodist Episcopal Church, South, were Robert C. Holliday, Frank C. Tucker, David K. Pegues, and J.D. Randolph. (16) The four alternates were P. P. Taylor, R. H. Ruff, Alfred F. Smith, and Charles E. Ruyle. (17) Rev. Holliday was a member of the Committee on Membership and Temporal Economy and its Sub-committee on Church Property and Trustees. Rev. Tucker, who doesn't mention himself in his catalog of Missourians who worked for union, was a member of the Committee on the Ministry and Judicial Administration and its Sub-committee on the Ministry. Rev. Pegues was a member of the Committee on Missions and vice-chairman of its sub-committee on Temperance. Rev. Randolph served on the Committee on Publishing Interests and its Sub-Committee on Administration.

Lay delegates elected by the Missouri Annual Conference of the Methodist Episcopal Church, South, were Dr. F.F. Stephens, J.M. Woods, W.H. Utz, Jr., and P.M. Marr (18). The alternates were George H. Pohlman, W.A. Craven, Mrs. M.W. Burke, and R.W. Fawks.(19) Dr. Stephens did not attend the conference and was replaced by George H. Pohlman. A search of the committee rosters did not find the assign-

ments for J.M. Woods and G.H. Pohlman. Mr. Utz was a teller for the conference voting. He also served as a member of the Committee on Superannuate Support and its Sub-committee on Permanent Funds. P.M. Marr was a member of the Committee on Publishing Interests and its Sub-comm ittee on Church School Literature.

The delegates from the St. Louis Annual Conference of the Methodist Episcopal Church, South, numbered six. The elected clergy delegates were E.H. Orear, Presiding Elder of the Poplar Bluff District, C.W. Tadlock, a member of the Board of Finance, with offices in the Security Building in St. Louis, and C.W. Webdell, Chaplain at Barnes Hos pital. (20) The alternates were Floyd V. Brower of Malden, the assistant secretary of the Board of Finance and Executive Secretary of the Board of Education, and John F. Caskey, pastor of University (City) Church, St. Louis, who had been appointed to the Commission on Inter-denominational Relations and Church Union by the General Conference of 1930. (21) Rev. Orear served as a member of the Committee on Conferences and its Sub-committee on Quarterly and Church Confereces. The search did not reveal the committee assignment of Rev. Tadlock, but Rev. Webdell served on the Committee on Superannuate Support and its Sub-committee on Permanent Funds.

The St. Louis Conference of the South church elected as

lay delegates W.W. Parker of the Cape Girardeau District, who was Conference Lay Leader, Mrs. Jeptha Riggs, also of the Cape Girardeau District and a member of the Rural Life Commission, and F.E. Williams of the St. Louis District. (22) The lay alternates were Mrs. J.P. Brandon of the Poplar Bluff District and Harry J. Davis of the St. Louis District. (23) Mrs. Riggs was a member of the Committee on Conferences and its Sub-committee on Central Conferences. Mr. Parker, who had been a lay alternate of the Commission on Interdenominational Relations and Church Union, served on two committees. He was a member of the Committee on Education and its Sub-committee on Education Institutions other than for ministerial training, appropriations and administration of funds, loans, vested and otherwise, and a member of the Committee on Courtesies, Privileges, and Introductions. Before the end of the conference he had been elected secretary of the South Central Jurisdiction. F.E. Williams served in the Committee on the Ministry and Judicial Administration and its Sub-committee on the judiciary. Alternate delegate Mrs. J.P. Brandon was seated at least one day, April 29, for Mrs. Jeptha Riggs.

The Southwest Missouri Annual Conference of the Methodist Episcopal Church, South, also elected a total of six delegates to the Uniting Conference. Its clergy delegates were all presiding elders. They were John C. Glenn

of the Kansas City District, H.J. Rand of the Joplin-Nevada District, and Lycurgus M. Starkey of the Sedalia District. (24) The alternates were H.H. Luetzow, E.D. Baker, and J.D. Prater. (25) Rev. Glenn was an assistant secretary of the conference and served on the Committee on Ministry and Judicial Administration and its Sub-committee on the Ministry. H.J. Rand's committee assignment was not found. Rev. Starkey served on the Committee on Membership and Temporal Economy and its Sub-committee on Membership. He also placed several memorials before the conference on the matters of property and trustees and boundaries. Any debate or action on those memorials took place with the committees to which they were referred.

Lay delegates of the Southwest Missouri Conference were Mrs. Fred A. Lamb, Judge Robert J. Smith, and W.L. Earp. (26) The alternates were J.W. Showalter, I.H. Reed, and Mrs. H.R. Farmer. (27) As Chair of the Women's Activities Committee, Mrs. Lamb was in charge of a tea on May 6, 1939 at the Newbern Hotel for women delegates, national officers of the women's missionary societies of the three churches, and wives of the bishops and editors of the uniting churches. She was also a member of the Committee on Missions and its Sub-committee on Temperance. Judge Smith served as a member of the Committee on Membership and Temporal Economy and its Sub-committee on the Local Church,

and as a member of the Committee on Ministry and Judicial Administration and its Sub-committee on the Judiciary. Mr. Earp was a member of the Committee on Publishing Interests and its Sub-committee on the Church Press. The lay reserve, Mrs. H.R. Farmer, was seated at least once, April 28, in place of Mrs. Lamb.

The Methodist Episcopal Church had only one conference in the state, the Missouri Annual Conference. It sent eight delegates to the Uniting Conference. Rev. Edward Hislop had been appointed a member of the Commission on Interdenominational Relations and Church Union of the Methodist Episcopal Church by the General Conference of 1932. (28) This automatically made him a member of the Joint Commission on Methodist Union which appointed him to the Committee on Plan. As a member of that committee he was involved in formulating the Plan of Union. (29) As a member of the Joint Commission he was automatically sent by the Missouri Conference to the Uniting Conference as a delegate. (30) At that time he was Superintendent of the Kansas City District and a member of the Executive Committee of the Local Committee which arranged for the Uniting Conference in Kansas City. During the Uniting Conference he served as a member of the Committee on Conferences and its Sub-committee on Quarterly and Church Conferences.

The elected clergy delegates from the Missouri Conference were Edmund J. Kulp, James Fred King, and F.W. Wahl. (31) The alternates were A.A. Halter, E.N. Garrett, and V.C. Clark. (32) Rev. Kulp was Chairman of the Hotel Reservations Committee of the Local Committee which arranged for the Uniting Conference. He served on the Committee on Publishing Interests and its Sub-committee on the Church Press. Rev. F.W. Wahl was a member of the Committee on Conferences and its Sub-committee on Central Conferences.

The Missouri Conference of the Methodist Episcopal Church elected as lay delegates Judge Leslie J. Lyons, Mrs. J.D. (Grace) Bragg, and Charles W. Hanke. (33) Alternates were Manville Carothers, John A. Taylor, and E.T. Brigham. (34) Judge Lyons apparently was one of the legal experts who examined the Declaration of Union prepared by Bishop John M. Moore. He was an active member of the Joint Committee on Entertainment. Isaac E. Miller, a member of the Ohio Conference of the Methodist Episcopal Church, and Chairman of the Joint Committee on Entertainment, introduced Judge Lyons to the Uniting Conference as "the man who has been the wheelhorse from the beginning", and said "we met no more genial man than Judge Lyons and no man more devoted to the church". (35) Judge Lyons' name appears in the Uniting Conference Sessions because he

made all the public announcements for the Joint Committee on Entertainment. He was elected Chairman of the Entertainment Commission for the next general conference, that is the first General Conference of the Methodist Church, set for 1940. He was also elected Vice-Chairman of the South Central Jurisdiction and served during the conference as a member of the Committee on Ministry and Judicial Administration and its Sub-committee on the Judiciary. Mrs. Bragg was a member of the Committee on Education and its Sub-committee on the Local Church. Charles W. Manke served on the Committee on Membership and Temporal Economy and its Sub-committee on the Local Church.

The Methodist Protestant Church also had a Missouri Annual Conference which sent just two delegates to the Uniting Conference. Its clergy delegate was Rev. E.R. Stribling, President of the Conference. He served as a member of the Committee on Ministry and Judicial Administration and its Sub-committee on the Ministry. The clergy alternates were C.E. Henderson and C.W. Saye. (36) The lay delegate was Mrs. B.E. Dillon, who served on the Committee on Missions and its Sub-committee on Missions. The lay alternates were Mrs. Gail Hazel and Ray Stribling.(37) The Daily Christian Advocate published during the Uniting Conference also indicates that the Iowa-Missouri

Conference of the Methodist Protestant Church sent two delegates, one clergy and one lay, to the Uniting Conference. The clergy delegate was apparently Rev. W.H. Betz, who served on the Committee on Membership and Temporal Economy and its Sub-committee on the Local Church. Only the appropriate Iowa-Missouri Conference Journal would reveal the clergy alternates and the lay delegate and alternates, and whether any of them were from Missouri.

The record of the Uniting Conference published in the Daily Christian Advocate is voluminous and examination in it reveals very little participation in the floor debates by Missouri delegates. In fact, it appears that only two delegates, both from the Missouri Annual Conference of the Methodist Episcopal Church, spoke in the floor debates.

Rev. Edward Hislop precipitated considerable debate when, on Friday, April 28, he moved to establish a special committee of sixty, five clergy and five lay from each jurisdiction, to make the bishops' assignments. (38) The debate that day was lengthy and lively. Hislop's motion was amended twice and corrected twice before being accepted in place of a motion made by C.C. Jarrell of the North Georgia Conference. Although both motions stated that the Plan of Union imposed the assignment of bishops on the Uniting Conference itself, Jarrell's proposal left that task open to control of the bishops and/or clergy,

while Hislop's proposal removed that possibility by opening the task to the delegates, both lay and clergy, via representative democracy.

Article VI, Division Three, Episcopacy, of the Plan of Union concludes with this statement: "the effective Bishops shall be assigned for service to the various Jurisdictional Conferences by the Uniting Conference". (39) The floor debate centered around these issues:

1) whether the standing Committee on the Ministry and Judicial Administration and its Sub-committee on the Episcopacy had been given authority under the Prospectus to assign the bishops. The chairman of the committee, Dr. Orien W. Fifer, Indiana Annual Conference of the Methodist Episcopal Church, insisted that the committee had such authority. Rev. Hislop, who made the motion and was involved in establishing the standing committees, stated that the committee was never intended to have such authority.

2) whether the committee making the bishops' assignments was to be appointed by the bishops or elected by the jurisdictions.

3) whethr the standing committee and its subcommittees were truly representative of the jurisdictional conferences.

4) whehter the jurisdictional conferences were yet effected.

Hislop's motion, amended and corrected, was passed. The St. Louis Post-Dispatch reported it this way:

> Advocates of 'church democracy' won the first test of the conference when it adopted a proposal giving ministerial and lay delegates of the proposed six jurisdictions control of the assignment of bishops. It was the question of bishops' power over laity that first split Methodism in 1828. (40)

But that was not the end of the matter. On April 29, the whole issue was reopened and most of that session was devoted to arguing it. Rev. Hislop took little part in this debate except to restate his position and intent clearly:

> Here is the fundamental confusion: the Committee on Ministry, and several other things are grouped with it, was a committee raised for legislative purposes, as every other committee on this Plan of Union is, legislative purposes, not administrative purposes. That is the very reason why the appointing of the bishops to the various Jurisdictions was placed here by itself distinctly and so stated that the Uniting Conference would raise its own machinery to do that administrative thing.
>
> This Committee on Ministry was not charged with that. At no time was it ever specifically stated that that was their task. They assumed it was their task on the analogy of a General Conference, and not of the real nature of this institution.*
>
> Fear has been expressed that this is putting certain responsibilities over into the Jurisdictions before the Jurisdictions are formed. I wonder if that will bear investigation. The Jurisdictions are now set up. You have recognized that fact when you have set a date when the delegates of the various Jurisdictions are to meet together to perform certain tasks, and that is to confer next Monday night, because then the Jurisdictions begin

to function.

> If we are going to have Jurisdictions in the Church, why shouldn't we begin to use them? And we are surely going to have them. I cannot think of any group of people that would be more interested in the leadership of their Jurisdiction than these same delegates of the Jurisdiction who are going to go on in the Church of the future. These committees that have been raised for a legislative purpose will pass out of existence when their reports are brought in, but the leadership of our Jurisdictions will go on and on forever. (41)

(*Hislop defined the Uniting Conference as a constitutional convention whose task was to write the Discipline and a constitution for the new church. But the constitution <u>was</u> the Plan of Union. See p. 2)

In the end his amended motion for a special committee of sixty was reconsidered and rescinded. The motion adopted in its place referred the task of assigning bishops to the Committee on Ministry and Judicial Administration with enabling authority and enlarged that committee and its sub committee on Episcopacy by the addition of nine delegates from the foreign field in the adopted ratio of four delegates each from the Methodist Episcopal and Methodist Episcopal South churches and one from the Methodist Protestant Church. (42)

The result was a compromise which vindicated the essence of Hislop's position. The Uniting Conference itself did decide what it wanted to do. The assignment committee gave lay and ministerial delegates voice, but none to the

bishops themselves. The assignment committee was not formed on a jurisdictional basis, a concept the southern church had accepted, but still regarded as distasteful and disadvantageous. However, the standing committee, whose membership was double that proposed by Hislop, was enlarged and made more representative by the addition of the foreign delegates. It solved the immediate problem, but left the long-term solution for a later General Conference.

On May 3, Rev. Edmund J. Kulp, delegate from the Missouri Annual Conference of the Methodist Episcopal Church, was involved in a debate following the report of the Education Committee. The committee proposed a 70 member Board of Education in three divisions with two executive secretaries and one editor to head the three divisions. The issue was who should elect these division heads. The committee proposed that they be elected by the Board of Education itself. George W. Henson of the Philadelphia Conference proposed by amendment that they be elected by the quadrennial General Conference. Rev. Kulp argued in favor of the amendment, saying that it was more truly democratic, provided better organization, and would make the Board of Education quadrenially accountable to the General Conference, representing the Church. Opponents of the amendment argued that the Board of Educa-

tion, with 70 members, was truly representative and more efficiently and economically able to elect its head officers than the Geneal Conference of between seven and eight hundred members, who would not be adequately informed in regard to the particular problems of the Board. The proposed amendment for which Kulp had argued was defeated. (43)

The Social Creed was under consideration during the closing session of May 10. Earlier in the conference a resolution had been made opposing shipment of munitions to Japan. That resolution was supported by Gov. Alf Landon of Kansas, a conference delegate. In the debate on the Social Creed, Landon sought removal of the item dealing with conscientious objectors. His argument saw that item as inconsistent with the conference's pledged support of the new church to the federal government and the earlier resolution on shipment of munitions. Arguments on both sides of the question reflected the tension between Christian conscience and patriotism. Rev. Edmund J. Kulp was one of those who argued for removal of the article by reference. He spoke of it as a declaration of anti-social conscience which permitted the individual to stand alone, apart from the community. He also argued that it put the church in the position of taking advantage of liberties for which others had fought and died while standing aloof

and superior. The amendment lost and the article remained in the creed.(44)

Since the conference delegates were divided into six groups corresponding to the jurisdictions in order to fix the boundaries of the annual conferences within the jurisdictions, it can be assumed that the Missouri delegates were at work here. The Globe-Democrat described Missouri as one of three states with the greatest overlapping of members of the northern and southern branches of episcopal Methodism. This increased the difficulty of establishing boundaries. (45) The jurisdictional group began its work Monday, May 1, and completed it by Saturday, May 6. Three annual conferences were established in Missouri. They retained the names which the Methodist Episcopal Church, South, had given to its three annual conferences. (46)

During the course of the conference the members of the Judicial Council were elected. Judge Martin E. Lawson of Liberty, a member of the M.E. Church, South, was elected a lay member of the Judicial Council and served a full term. (47) Prior to this he had been President of the Judicial Council of the M.E. CHurch, South, which had been established by its General Conference of 1934. He had been at work on the legal aspects of church union since the General Conference of 1914 and was President of the Judicial Council when, at Bishop Moore's request, it ruled on the legality and constitutionality of that church's ratification of the Plan of Union. (48)

Thanks to the careful, thorough work of the Joint Commis

sion and the special committee of 200 plus in preparing the Prospectus and planning the Uniting Conference, the mammoth task was finished in just 15 days. The conference closed on a note of triumph and exultation to the sounds of the Hallelujah Chorus.

Somewhere in the wings, present in spirit if not in person, was the Rev. Dr. C.M. Bishop of the M.E. Church, South, former President of Southwestern University. Rev. Bishop had begun working for church union as a member of the Federal Council of Methodism in 1910 and served on succeeding commissions. He was one of only two members still alive when union was finally effected in 1939. (49)

The quality of press coverage in St. Louis varied considerably between the Post-Dispatch and the Globe-Democrat. The Post's coverage was sparse and zeroed in on floor debates where there were differences of opinion, making it appear that there was far less harmony than the Daily Christian Advocate reveals. The Globe's reporting was more thorough and objective. BOth papers gave disproportionate coverage to the opposition of Bishop Collins Denny and the dissident southern laymen. The Christian Century comes closest to the truth in its statement that:

> ...genuine union marks every feature of the Kansas City gathering. With their historic propensity to trust the pragmatic, these Methodists are already working unitedly, quite content to believe that the legal formalities will eventually catch up with the

facts of the situation. (50)

Whatever difficulties remained would be resolved in the daily living out of the union made effecttive in the Uniting Conference at Kansas City.

A fitting conclusion is this statement of Frank Tucker:

> It was highly fitting that the official and legally formal act of unification should be taken on Missouri soil. Missouri Methodism through more than three-quarters of a century was the prime exhibit of the material and spiritual costs exacted by the division of the Church. All of the evils and weaknesses of a conflicting and competing Methodism were found here. And nowhere else in Methodism was union more desired, worked for, prayed for, than in Missouri.

NOTES

(1) Frank C. Tucker, The Methodist Church in Missouri, 1798-1939. Nashville: Parthenon Press, 1966, p. 287

(2) Charles Clayton Morrison, ed., The Christian Century 56 May 10, 1939 p. 616

(3) Ibid

(4) Ibid, p. 648. E. B. Chappell, Jr., Paul M. Hillman, and Charles M. Smith, eds., The Daily Christian Advocate (of the Uniting Conference). Kansas City, Mo.: The Methodist Book Concern, 1939, p. 25. Frederick E. Maser, "The Story of Unification, 1874-1939", in The History of American Methodism ed. Emory Stevens Bucke. New York: Abingdon, 1964. Vol. 3, p. 459. John M. Moore, The Long Road to Methodist Union. New York: Abingdon-Cokesbury, 1943, p. 209.

(5) Moore, The Long Road, p. 209

(6) Daily Christian Advocate, p. 25

(7) Moore, The Long Road, p. 210

(8) Ibid., p. 207

(9) Daily Christian Advocate, p. 25-26

(10) Moore, The Long Road, p. 212

(11) Ibid., p. 180

(12) Ibid., p. 208

(13) Ibid, p. 214; Tucker, The Methodist Church in Missouri, p. 295

(14) Members of the Joint Commission on Methodist Union were more properly called ex-officio members of the Uniting Conference. They worked on committees and partici pated in the floor debates but there was no clear indication of their voting rights. Since they were included in the total number of delegates it seems probable that they had voting rights.

(15) Moore, The Long Road, p. 208

(16) Missouri Annual Conference of the Methodist Episcopal Church, South, Minutes, (Sept. 28-Oct. 1) 1938, p. 27-28

(17) Ibid., p. 32

(18) Ibid.

(19) Ibid., p. 35

(20) St. Louis Annual Conference of the Methodist Episcopal Church, South, Minutes of the Ninety-first Session, Oct. 1-16, 1938. pp. 16-17

(21) Ibid., p. 17. Moore, The Long Road, p. 182

(22) Ibid., p. 16

(23) Ibid., p. 17

(24) Southwest Missouri Conference of the Methodist Episcopal Church, South, Journal of the Sixty-eighth Annual

Session Sept. 21-25, 1938. pp. 26,29

(25) Ibid., pp. 31-32

(26) Ibid,, pp. 26, 28

(27) Ibid., p. 29

(28) Moore, The Long Road, p. 187

(29) Ibid., p. 188

(30) Missouri Annual Conference of the Methodist Episcopal Church, Minutes (Sept. 28-Oct. 1) 1938, p. 329

(31) Ibid., p. 332

(32) Ibid., p. 332

(33) Ibid., p. 432

(34) Ibid.

(35) Daily Christian Advocate, p. 48

(36) Missouri Annual Conference of the Methodist Protestant Church, Minutes, 1938, p. 15

(37) Ibid.

(38) Daily Christian Advocate, p. 72

(39) John W. Langdale, Alfred F. Smith, and T. Leroy Hooper, eds., Discipline of the Methodist Church New York:The Methodist Publishing House, 1939, p. 31

(40) "'Democracy' Froup Wins Test at Methodist Meeting". The St. Louis Globe-Democrat, 28 April 1939, p. C3

(41) Daily Christian Advocate, p. 99

(42) "Methodist Unity Already Reality", Globe-Democrat, 30 April, 1939, p. A6

(43) Daily Christian Advocate, pp. 182-183

(44) "United Methodist Urge World Peace", St. Louis Post-Dispatch, 10 May, 1939, p. C8; "Methodist Church Union Proclaimed", Globe-Democra 10 May, 1939, p. C6

(45) "Five Methodist Bishops to Retire", Globe-Democrat, 2 May, 1939, p. 8i

(46) "Methodists Vote Down Alcohol", Globe-Democrat, 7 May, 1939, p. A2

(47) "Methodists Elect Supreme Court", Globe-Democrat, 9 May, 1939, p. A2

(48) Moore, The Long Road, pp. 114, 180, 201

(49) Ibid., pp. 82, 83, 85, 118, 212-22, 130, 132.

(50) Morrison, The Christian Century 56. May 10, 1939, p. 615

(51) Tucker, The Methodist Church in Missouri, p. 294